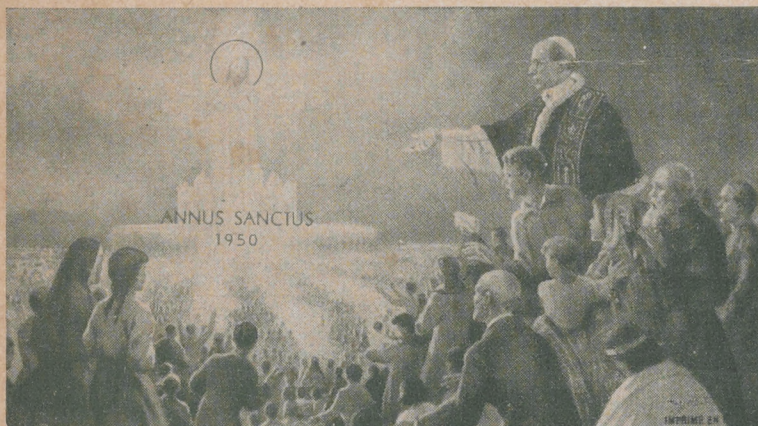


PRAY FOR WORLD PEACE IN 1951



The Holy Father has extended the Holy Year Jubilee privileges to the whole world.

NATIVE RELIGIONS OPEN DOOR TO CATHOLIC FAITH

IN a scholarly exposition of the natural religious beliefs of the Blackfeet Indians, Rev. J. Lessard, O.M.I., affirms that, as the daily life of the Blackfeet Indians is imbued with natural religion, it is not difficult to direct these pagan beliefs towards the true God.

The conference given by Father Lessard at a Quebec Missionary Conference, in October, 1949, indicates the high spiritual value of the native beliefs, such as faith in one personal god, the Sun, ritual sacrifices, personal offerings, fasts and penances, morning and evening prayer, a moral code, etc.

All native religions are not alike. Thus the Chipewyans of the North have kept their belief in one spiritual God; while others have been strongly influenced by the cult of the Sun, as a personal god. The missionaries who adopt the program given to Pope St. Gregory I to St. Augustine, the apostle of England, will easily find the way of adapting the native religious convictions so as to replace the false beliefs of the natives by credence in the true God. Thus the religious spirit of the native will not be destroyed, but directed towards

(Continued on page seven)

CREDIT UNIONS FOR MANITOBA

WINNIPEG—Credit unions are being tried again among treaty Indians of northern Manitoba to teach them an art in which they are by nature unskilled — that of money management.

A first attempt was hardly a success. Organized for a Cree band at Cross Lake, 330 miles north of Winnipeg, it died in birth because the organizers neglected to keep the band's saving under control.

Thomas Pollack, a lay missionary in charge of the settlement for a year, said the union went in the red when he made a trip to the "outside". He returned to find the band's credit union committee had loaned all its funds to about 30 members — each of whom bought an outboard motor with the proceeds. The loans were never repaid.

Pope's Plea As Holy Year Jubilee Is Extended To Entire World

AS the New Year promises only insecurity and threats of a third World War, the latest encyclical of His Holiness Pope Pius XII shows his deep concern and anxiety for the peace and well-being of the world. The letter called on all Catholics to launch a Crusade of prayer to avert war; this appeal for peace was directed to all nations, including the Soviet Union.

The Pope declared that the pilgrimages to Rome made by hundreds of thousands showed that the nations of the world do not want war, nor discord, nor hatred, but that they desire peace and union of all souls. The Holy Year, 1950, was marked by the profound unity of all the Catholics throughout the world, who found in Rome a common ground for their divers colors, races and ton-

gues, and a basis for an enduring brotherhood in Faith. 2,700,000 pilgrims were registered at the Vatican up to the end of November.

World War Threatens

As the leaders of the world cannot agree on terms for peace, the New Year opens with the frightening threat of another world-wide war. This war can be averted through the united prayer of all Catholics, in answer to the repeated pleas of Our Lady of Fatima and of the Pope. While the world is in such great danger a renewed religious fervour and a true Christian hope for peace are still evident throughout the Christian world.

The religious privileges of the Jubilee will be extended to the whole world in 1951; conditions required to obtain the Jubilee indulgences will be given from the pulpits, as they may vary in the different dioceses.

Regional Inspectors To Be Appointed For Indian Schools

Regional inspectors will be appointed shortly in most Provinces to supervise Indian boarding and day schools. At present there is only one regional inspector, in B.C., Major R. F. Davey.

The growing number of day schools requires decentralization of the administration of the Educational Division (Indian Affairs Branch), and the duties of the new inspectors will comprise inspection of schools, advising new teachers, conducting examination of pupils, repairing recommendations for vocational training, conducting educational surveys, etc.

An appointment will be made for each of the Provinces of Alberta, Saskatchewan, Manitoba and Ontario; a bilingual inspector will be appointed for the Eastern District which comprises Quebec and the Maritimes.



His Exc. Bishop Trocellier, O.M.I., visits Fort Providence mission, N.W.T. Nearly 100 pupils attend the Fort Providence Indian boarding school, where the Grey Nuns of the Cross teach since 1860.

THE INDIAN MISSIONARY RECORD

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EDITORIAL COMMENT

SCRAMBLE FOR SOULS . . . ?

With all due respect to Mr. Blair Fraser, who wrote an excellent article for McLean's Magazine (July 1, 1950), Chief Joseph Abel, of Yellowknife, who has always been a devout Catholic, was never the object of the "Churches' scrambling for his soul," as the caption reads under the chief's photo.

There is an annoying way used by writers and publishers to seek sensational headlines and captions at the expense of objective truth. Thus the meaningless use of the titles: Chief, Prince speaking of very democratic Indians, who are known to every one as Mister So-and-So, or plain "Bill", "Jack" and "Tom". There are very few accredited Indian Chiefs in Canada, and no Princes, nor any Princesses of any denomination!

To come back to our topic, the unhappy choice of the words "scramble for souls" leaves a very definite impression of bad taste. Otherwise Mr. Fraser's article, with a few reservations, is a noteworthy contribution to the Indian's cause.

AN OLD REFRAIN

Voiced through the years, with minor variations, the old refrain: "take the Indian schools out of the hands of the Churches," is the echo of irreligion and secularism. No practical Catholic should ever join in the chorus if he wishes to be a faithful son of the Church.

TRIBAL LANDS

An excellent suggestion, made by John Wilbye (Native Voice, Dec. '50), is worthy of record: The word "reserve" is used for timber, reindeer and buffalo parks as well as for Indian reservations. The term "Tribal Land" is much better as it does not imply nor suggest segregation and racial inferiority.

IN THE NAME OF JUSTICE

John Laurie (Alberta Indian Association secretary) has written a sweeping review of the present status of the Indians of Canada in the Nov. 1950 issue of the "Country Guide". We quote one important statement: "The whole philosophy of the Bill . . . is based upon the premise that . . . the Indian must be eliminated and integrated."

The gradual assimilation of the natives into the white race will no doubt take place in a very, very distant future. We question the wisdom of speeding up the process of acculturation to such a degree that the Indian would lose in a short time the very right to exist as a member of a native race.

Missionary Association Launched At St. Boniface



ST. BONIFACE, Man.—Manitoba province headquarters of the Missionary Association of Mary Immaculate was blessed and officially opened on the Feast of the Immaculate Conception. The headquarters, in a modern two-storey building at 315 Provencher avenue, St. Boniface, will serve as co-ordination centre of the association in the Oblate province of Manitoba, comprising approximately all of Manitoba south of The Pas, western Ontario, Eastern Saskatchewan and points in northern Minnesota.

The association is the official organization of the Catholic laity co-operating in the apostolate of the Missionary Oblates of Mary Immaculate.

Local units of the Missionary Association of Mary Immaculate help the Oblate Fathers in a threefold way: firstly, by prayer, recognized by the associates as a powerful weapon in fulfillment of their aims; secondly, by offerings of goods or money for the missions; thirdly, by activity in parochial and missionary activities such as Propagation of the Faith, Catholic Action groups, bazaars and parish census-taking.

Present staff at Manitoba headquarters is headed by Rev. L. Laplante, O.M.I., provincial director; Rev. N. Lazure, O.M.I., assistant director; Andre Beauregard, in charge of the lay secretariat. Principal function of this staff will be to co-ordinate efforts of the local Catholic laity in every Oblate parish or mission in the province.

Splendid progress has been reported at such points as Fort Frances and Kenora Indian Schools, Ont., the Juniorate in St. Boniface and at Lebret, St. Philips and Lestock Indian Schools, Sask., but the work has only begun and the leaders stress the need for more missionary workers from lay ranks.

LIVE WITH THE CHURCH

SUNDAY, JANUARY 14: 2nd Sunday after Epiphany. Read the day's Gospel. It tells about the wedding feast at Cana; it would be wonderful if husbands and wives renewed their marriage vows to-day and began anew a truly Christian life.

SUNDAY, JANUARY 21: Septuagesima Sunday. Get ready for Lent, the season of penance, which begins February 7th. Today's Gospel tells of the labourers in the vineyard. What kind of work are you doing for the Lord?

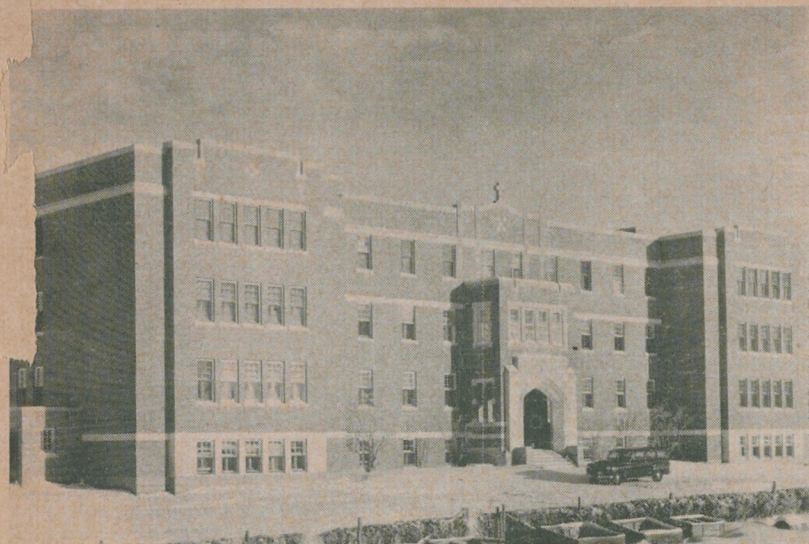
SUNDAY, JANUARY 28: Sexagesima Sunday. In the Epistle St. Paul tells us about his life of penance and suffering for Christ. How do you compare with the great Apostle? The Gospel tells about the seed that fell on the wayside, on the rocks, among the thorns; is your soul good ground for the word of God?

SUNDAY, FEBRUARY 4: Quinquagesima Sunday. St. Paul explains the meaning of charity in the Epistle of the day. Charity means love, patient and kind. During Lent try to increase your love for God and men. Begin practising charity right at home.

WEDNESDAY, FEBRUARY 7: Ash Wednesday. "FOR DUST THOU ART AND UNTO DUST THOU SHALT RETURN." Be not sad nor scared on account of Lent, but do penance according to your ability. Read the day's Gospel and prepare for a holy season of self-sacrifice and prayer. God will bless you for this.

SUNDAY, FEBRUARY 11: First Sunday of Lent. Follow up with good works whatever you try to gain by abstinence. The Gospel tells about the temptations of our Lord; beware of the Devil and his works; pray lest you fall into temptation; avoid all occasions of sin. Think of your Easter confession and communion; do not wait too long to perform your Easter duties.

Wednesday - 14th, Friday - 16th and Saturday - 17th are Ember days: No meat on those days!



The Blue Quills Indian Residential School at St. Paul, Alberta, was erected in 1932 by the Indian Department; it is under the direction of the Oblate Fathers and staffed by the Grey Nuns of Montreal.

Blue Quill School News

School opened on the second Tuesday of September at Blue Quills. One hundred and sixty children arrived from the surrounding Reserves, on that day. They were Cree children from Saddle Lake, Good Fish Lake and Kihewin Reserves, and Chipweyan children from Legoff.

As the children were getting used to the new School year, they had their retreat preached by Reverend Father Fournier, O.M.I., provincial, in English, and by Reverend Father La Calvez, O.M.I., in Cree. Every one seems to have enjoyed the retreat very much.

At about the same time, the Statue of Our Lady of the Cape visited our School. All the children were very happy about it and praised the Blessed Virgin with hymns and prayers during the two days she was here.

Then, there was some talk about Father Principal's feast at the end of November. And the children put all their heart in the preparation of that celebration.

In the evening of the 29th of November, a concert put up by the Sisters grouped all the children in the recreation hall around Father Principal, to express to him their gratitude and devotion. In the audience, we noted His Exc. Bishop Baudoux, of St. Paul, and Mr. Taylor, Indian Agent, with Mrs. Taylor.

The children expressed their greetings, performed playlets, songs and recitations. Everyone was pleased to hear the newly organized

Blue Quills Boys' Band which played two selections.

The next day was a holiday. In the morning, all the children attended Mass in the beautiful chapel of the School. Our chapel is indeed very pretty; it is furnished with three liturgical altars and other liturgical furnishings. Behind the main altar hangs a painting, made by the school's own artist, Alex Janvier. It represents St. Joseph, in his carpenter's shop, at Nazareth. Father Principal was wearing new vestments; the alb, made by the girls and decorated with Indian designs, had been given to him as a present.

At ten o'clock in the morning, the boys played their first hockey game of the season, with a ten-dollar prize for the winning team. The "Blue Quills" won over the "Red Quills" 5 to 4.

In the afternoon, an ice festival grouped all the children on the skating rink. The races and games were enjoyed very much.

After supper, a picture show was given with the new projector that Father had just acquired; then, everyone went to bed, happy at the end of a perfect day.

Saturday, December 2nd,

66% Of Objective Reached in 1950 Press Drive

The Catholic Press Apostolate For The Indians of Canada has reached 66% of its objective during 1950. This is double the total circulation as it was in January, 1950.

The breakdown by Missionary Districts indicates that a great effort has been made, specially in the Prairie Provinces, to increase the circulation of the "Indian Missionary Record."

Thus, according to the annual report, the circulation breakdown shows:

Manitoba, Western Ontario, South. Saskatchewan	39%
Southern Alberta, Central Saskatchewan	27%
Northern Manitoba and Northern Saskatchewan	12%
Northern Alberta	3%
Victoria Island	8%
British Columbia	3%
Eastern Canada	5%
N.W.T., U.S. and Foreign	3%

The Vicariate of Keewatin has reached 100% of its objective, increasing its circulation four times; the Alta.-Sask. Province 62%, a threefold increase; the Manitoba Province 80%, a twofold increase; 8% of our readers hail from Victoria Island.

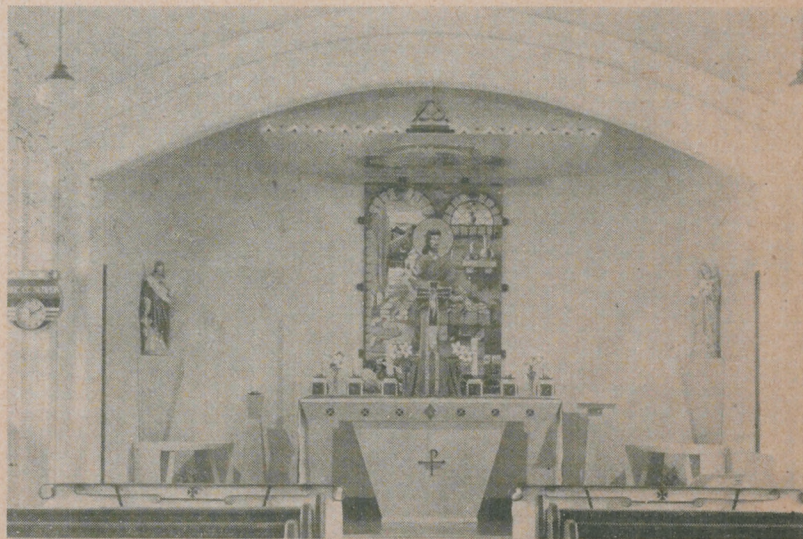
Congratulations to all who shared in the common effort. Let us hope that 1951 will show similar results.

the concert was repeated for the parents of the school children. On that day we had the pleasure to have with us Col. Neary, Superintendent of Indian Schools, and Mr. Gooderham, Inspector for Indian Affairs, from Calgary; Mr. Taylor, Indian Agent of St. Paul was also present. (Rev. P. Lyonnais, O.M.I., Corr.)

The Deer Creek community, near Edmond, Oklahoma, has erected a tepee-shaped church, seating 450 persons; the height of the building is 80 feet.

MILLION-DOLLAR HOSPITAL FOR NORWAY HOUSE

The Minister of Health has announced recently that a million-dollar hospital would be erected early in 1951 to serve the needs of the Northern Manitoba Indians. An extensive program of health and welfare is under way for the Norway House Agency natives; two new nursing stations are to be erected, one at Split Lake and the other at Pakitawagan.



Newly furnished sanctuary of Blue Quills School Chapel, at St. Paul, Alta., planned by Reverend Father E. Rollande, O.M.I., Principal. The painting by the main Altar is the work of the school's own artist, Alex Janvier, now in Grade 8.

Main Altar, side altars and other furnishings were the work of Brother Kael, O.M.I. The picture shows also the new wrought iron Altar Rail.

NEWS of the miraculous change in Tegakouita's emaciated, swarthy and pockmarked face spread like fire through the village, and everyone came flocking to the cabin to see and marvel and — pray. And many went out from the lodge to perform penances and make vows to lead a new life, though the life they had led was already wholesome from an Indian point of view.

Two French settlers came in from Prairie de la Madeleine to assist at the Holy Thursday services and were passing Kateri's lodge. "Look, Jean," one of them paused before the door and pointed to the beauty of a maiden lying asleep on her mat. "Did you ever behold one so beautiful? Sleep, ah, she is one to iron out souls." The two men stood for a moment admiring the dead Kateri and hurried on to the chapel thinking long, long thoughts.

"Have you heard that Kateri Tegakouita lies dead in her lodge?" a friendly brave inquired as he joined them on the path.

"We have not heard," said they. "It will not be the same any more, in Sault St. Louis without her. Where does she lie? Is she not at the church?"

"No. She is on her mat in her lodge. See, the whole village had visited her there. It is a miracle the good God has wrought upon her. For she who has been so disfigured from penances and suffering and from the pest she contracted from her mother in her village on the Mohawk River has turned as fair as rich cream and as rich as red wintergreen berries."

The Frenchman, Jean, struck his head. "Mon Dieu! It was she we saw lying asleep in that cabin, Jacques!"

Jacques turned a mute face to his friend. "But yes, mais oui," he muttered. "That is she, Jean, we must make for this child of God a suitable coffin. It is not good that she be wrapped only in a blanket and buried in the earth. She is a saint of God."

"So she is, Jacques. Let us ask the good missionaries."

Father Chauchetière was pleased. Cholenec was grateful. And the two French good Samaritans

after services went about fashioning a fine casket for the saintly Indian maiden, whose spirit was abroad among her people, blessing them as she had always blessed them, since her coming to the St. Xavier Mission on the St. Lawrence.

Kateri herself had drawn piety and devotion from her new surroundings and her pious friends, but soon she had outstripped them all, like the runner of a race who, starting with a handicap, reached the goal far in advance of the other contestants. They were satisfied. That was how they wanted it. With their beautiful devotion they had shown her the way and she had run — now they would take up the practice and run also. Now they would roll on thorns as she had done. Now they would make their shoulders bleed — now . . . now . . . the married would separate and lead lives of holiness, the widows would renounce future wedded bliss — Kahnewake would be a village of saints. If the good Pères would permit such things. And Kateri would always be their guardian angel.

Many of them kept their promises to themselves, and many were the miracles wrought through the Lily of the Mohawks, as she came to be called everywhere, but today Kateri was dead. And Mary Teresa and Anastasia, the other companion Kateri had loved and called her sister, lovingly oiled her hair and arranged it as she would have preferred it. They brought their own finest clothing and dressed her carefully, putting the finest moccasins on her small feet. And they laid her with heavy hearts in the beautiful casket wrought by the French settlers. The bark litter and blanket usually borne to the church was not good enough for their Kateri's body. In state they carried her to the chapel, and after they had set it gently before the altar the coffin was opened so that the throng in the church might behold to the end of the service the marvelous and miraculous beauty of the departed maiden. The funeral took place on Maundy Thursday, and as the coffin was slowly lowered into its grave the winds blew softly in from the river, gently over the prairie, kindly from the north, east, south and west. "Farewell, Kateri," sighed the spirit of the South Wind. "Goodbye," lamented the wind from



By SEWA

Cha

Welcome Kateri

the west. "O Kateri, Wind who had so oft th at her spring back id farewell," tolled the cell to smile from her bee hold me here. Kateri

And that work be d to rest. Though the on into wailing and wen Chauchetière had af t on the Passion of nd cross Kateri had lovlid The good Père coul tin the *Vexilla Regis* sol t but Kateri was asleem

But at the peep ofix Père Chauchetière ving Suddenly a radianc to as the devout prie hi Kateri Tegakouita. d Standing in a stranty for the glory about, sh ing face, her eyes mea ecstasy. She was niec phetic symbols to an chief two being, ont a on her left an Ind bu stake.

Vast Opportunities

MICHAEL TWOVOICE

Michael Twovoice, 29, hails from the Broadview Agency (Sask.); he was educated at the Lebreton Indian school. His home is on the Lizard Point Reserve, Rossburn, Man. Assistant secretary of the Manitoba Indian Association, Mr. Twovoice is at present hospitalized at the Brandon Sanatorium.

We welcome Mr. Twovoice's contribution and we wish him a prompt recovery.

IT often amuses me, when I am amongst white strangers, to have them look at me intently, quite unaware that I am observing them. As they gaze at my expressionless and impassive features, I know they are wondering what goes on in an Indian's mind.

What does go on in an Indian's mind? I shall attempt to answer this question in part. Being an Indian of the Saulteaux tribe, I shall write about their chief interests. I have had a limited education, but I hope that this article may make not too dull reading. I shall not be pedantic

in my phrasing. I shall try to show the mind of the Indian of today. In endeavouring to do so, I hope to justify his proud nature.

I, for one, am proud to have been born an Indian. I take pride in our traditions and heritage as Canada's own children

of nature. I am thankful that some of our Indians stand beside their pale-faced brothers as equals. But, unfortunately, all Indians are not literate and we are faced with the stark realization that this era obliterates the old nomadic mode of living. The question of education arises and the great need of it in our everyday life. We are aware of its importance, knowing that it is essential to the progress and advancement of the Indian people.

However, it is worthy of note that some of our people are well educated. Some have learned ways of making a substantial living. These prominent Indians, many of them, are carrying the torch for the Indians as a whole, appealing for justice to the Canadian government for alleged violations of their Treaty

rights. I admire these champions of our race and am impressed with the manner in which they carry their presence and dignity inherited from a succession of forbears.

It may be of interest to re briefly how some of these men laboured strenuously, without faltering, in spite of great handicaps and obstacles. They it to contend with their fellow Indians. They had to bring a do an understanding among the a This was in no way a small my undertaking. Then there wast still greater task of amalgamating the various Indian organizations across Canada to form a United National Indian organization, from which delegates might be chosen to act as representatives acceptable to the Indians. These could act as wh



TEGAKOUITA

WARD

XXI

of the Mohawks

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es heaven, as though in
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and left of her, the
ont a church in ruins,
nd burned alive at the

With indescribable joy Chauchetière gazed upon this apparition. For two hours Kateri stood there motionless face lifted in glory, and for two hours the missionary's face reflected it. Only after she had disappeared did the Père stir in a half daze and begin to wonder what was the meaning of the things that had surrounded Kateri. (He was to learn later when a terrible hurricane ruined the mission and two priests were preserved from death, though they and a companion were blown through the air and buried in the debris. Their first thought was that Kateri had preserved them from certain death.)

Anastasia, too, was remembered. Kateri came to her two days after her appearance to Father Chauchetière and woke her gently, though her "mother" had scarcely closed her eyes. She had been praying for some time after the customary night devotions at home when a gentle voice called to her.

"Mother — arise, look at me."

Anastasia recognized Kateri's voice and turning on her side beheld Tegakouita all shining with light. The lower part of her body was lost in the radiance while the upper half, especially her face, shone like the sun.

"Oh," murmured Anastasia, "oh!" In Kateri's hand she saw a cross more brilliant than all the rest, and the girl spoke to her clearly.

"Mother, look at this cross. See how beautiful it is. Oh, how I loved it on earth! How I still love it in Paradise! Would that everyone loved it as I do." With that, while her good mother looked on in veneration, Tegakouita disappeared, with her "Sign." But Anastasia could never forget.

Kateri could not overlook her beloved friend Mary Teresa. Like a true friend, she came into her own cabin one day and sat down beside her on Teresa's mat. "My sister, I have come to reprove you," — Kateri said, but Teresa never told anyone what she said to her. Her whole life thereafter, however, became such a thing of beauty and fervor that the village no longer called her Mary Teresa but gave her the name of her departed friend. "Catherine" they called her, and she be-

came as nearly like her as she could, for she was the leader of that little band dubbed "The Sisters of Catherine."

Père Chauchetière could not forget the apparition of Tegakouita, his Lily of the Vale. Daily his own spirit matured and refined itself. Daily he went about his business of saving souls and doing his plain duty, seeing everywhere the fruit of Kateri's love and life and her passing in the odor of sanctity.

And Kateri, who had loved him as her confessor and friend, came back twice to visit him again. She came to him with the same splendor and beauty as she had before, but he saw her more clearly now.

Inspice et fac secundum exemplar ("Look at and copy this model"), she said to him very distinctly.

And again she advised him to paint pictures for the instruction and use of the Indians and for his own use in exhorting them to follow her footsteps.

He did not know what to do at first, but when she said again: **Inspice et fac secundum exemplar** he no longer hesitated but set to work to paint her portrait.

He tried and cast his work aside. He tried again. And again. He was no painter, but there was no one else whom he could ask, and when he had at last managed to make of her what he thought a very poor likeness of the girl he had seen nearly every day for two years and a half, the people were beside themselves with joy and clamored for more and more and more of them, so that Père Cholenec was obliged to make leaflets of her portrait and broadcast them. So great was the power of the pictures, of the soil from her greening grave beneath the Sign, so potent anything that belonged to her that all the village and New France, to which her story had reached, said: "Kateri is keeping her promise. Kateri has come to stay with us."

THE END

chabority as Indian emissaries
am carry their case to the Cana-
n government.

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is, however, not my inten-
to discuss here the attitude
the Indians fighting for their
reignty and the promises made
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ct asright in fighting for their
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act is which, at this date, are not

given. It is only just and fair
that the Parliament of Canada
should heed their plea. I feel
sure that those who control our
destinies are not negligent in
these vital matters. Unless some
barriers which are hedging in
the Indian of today, in matters
of handling their own affairs,
are broken down, and unless the
way to further progress is
opened to them, the Indian will
not be assimilated in all phases
of Canadian citizenship for some
generations to come.

It is one of their greatest am-
bitions to be assimilated gen-
erally into all phases of Cana-
dian life — social, political and
economical. In this country,
with its democratic principles
and its great opportunities for
achievement, they hope that they
shall not be discriminated

against or retarded in any way
from attaining this ambition.

But we realize that before this
can be brought about, we must
be sufficiently educated. There
should be no hesitation on the
part of the Indians themselves to
make use of the opportunity of
acquiring a good education
which is now so liberally given
them by the Department of In-
dian Affairs. It is the duty of
the Indian parent to encourage
and help his offspring to obtain
the best education possible.
Thus, through co-operation of
both parents and children, our
dream will be brought closer to
realization.

It gladdens my Indian heart to
visualize the future in which I
see my people working side by
side with their pale-faced

brothers, making of this wonder-
ful country a still greater Can-
ada. I think of the inevitable
day when I shall have reached
with my children the parting of
the ways. But knowing well that
they have been amply equipped
to meet life's perplexities, I shall
be comforted. As they stand
proudly on the threshold of their
futures, I shall say to them,
"Children, there lies your Can-
ada, yours by heritage. Make
use of its vast opportunities."

The Smithsonian Institution
reports new findings in Alaska
which indicate that man did not
inhabit North America until less
than 12,000 years ago and that
coincident with his arrival there
was a migration of deer and
bison (buffalo) to Alaska.



CHARLES CAMSELL INDIAN HOSPITAL—Father E. Rheume, O.M.I., padre, visits Mary Murphy in Charles Camsell Indian Hospital, Edmonton, Alta.

Simple Northland Script Used In Teaching Gospel

MOOSONEE, Ont. — A written language which takes only half an hour to learn has become the accepted medium through which missionaries of all faiths bring the teachings of Christ to the Cree Indians living along the shores of James Bay. With a knowledge of Cree to begin with, a white man can easily master this form of phonetic writing which now is 100 years old. There are only 14 letters or signs in its alphabet with four variations for each sign, one for each vowel. Today, the language can be written as well on typewriters with Cree alphabet keyboards.

The written Cree was not invented by the Indians, as many persons believe after seeing the facility with which they write the language, but by a Methodist missionary, James Evans. When the Oblate missionaries arrived a few years later, founding the Vicariate Apostolic of James Bay, with headquarters at Moosonee, Ont., they saw immediately that the written Cree was the best method of teaching the doctrines of the Church to the Indians. It was found that it was well-nigh impossible to teach the Indian language in alphabet form due to the unwieldy length of many Indian words.

The Vicariate Apostolic of James Bay is under the spiritual guidance of the Most Rev. Henri Belleau, O.M.I., who has been bishop since 1938. He has less than 100 white Catholics in his flock which includes about 1,400 Cree out of a total Indian population of 3,400.

The script has also been

adapted to the Déné (Chipewyan) and Eskimo languages as well as to the widely spoken Saulteux tongue.

HEROIC BISHOP OF KEEWATIN

An inquest into the heroic virtues of the late Bishop O. Charlebois, O.M.I., Vicar Apostolic of Keewatin from 1910 to 1933, will be made next summer by an official from Rome. This inquest may eventually lead to the canonization of the late Bishop who was a man of great courage and strength.

His huge vicariate, located in northern Manitoba and Saskatchewan, comprises more than two hundred thousand square miles. The expansion of missionary work in the area was greatly advanced under Bishop Charlebois, and is now continued by his successor and nephew, Bishop M. Lajeunesse, O.M.I.

LEBRET SCHOOL HAS RADIO TRANSMITTER

DVS are the call letters of the Lebret Indian Cadet Corps radio transmitter now operating under Government license. The frequency is 3492.5 Kc. and the broadcast periods are on Tuesdays and Thursdays.

The Senior Cadets are busy learning the Morse Code; they can now communicate with other Cadet Corps at Semans, N. Battleford, Regina, Moose Jaw and other Saskatchewan points.

Another educational tool has been in use at the Lebret school since a few weeks: a wire recorder which is very useful in voice training; it is also used for band work to improve the performances.

The Cadet Corps, under the direction of Mr. Bitz, has entered a team in the Dominion Rifle competition with the hope of representing Saskatchewan at Ottawa next August.

Drama Festival

The annual Drama Festival was held at the Lebret parish hall, Dec. 5-6. Lebret Indian School won the High School award with its presentation of "Lincoln's Whiskers", directed by Mr. Bitz.

The cast included: Charlie Bellegarde, Grace Lavallee, Margaret-Rose Desnomie (Silver Medal Award), Elizabeth Lerat and Clifford Goodwill.

"Ting Ling's Family," presented by Sr. Robinet, of the Indian School, won a place in stage performance; the star of this six-scene playlet, Wm. Gordon, won a silver medal for his interpretation of a Chinese labourer.

Amateur Show

An amateur show was sponsored by the Missionary Association of Mary Immaculate, of which Rose-Alma Bellegarde is president, on Nov. 12. The proceeds of the evening were given to the Boys and Girls Recreational Activities Fund. Starred at the Amateur Show: Henry Bellegarde and John Pascal (violin and guitar), Grace Lavallee (singing), Guy Yuzicapi, Michael Rosebluff and Vernon Bellegarde (vocal trio), Marina Desnomie, Charles Bellegarde and Thomas Desnomie (singing), Clifford Goodwill (saxophone); a squaw dance was enjoyed by all, as well as Mr. Terrin's (Al Jolson) "April Showers".

Honour of Fr. Piche

Dec. 14 marked the annual feast of the Principal of the

school; a concert given in his honour featured band selections, choral performances directed by Sr. Herauf and Mr. Bitz, vocal solos and duets, an address given by Kenneth Goodwill on behalf of the school student body and playlets.

Hockey

The Indian School won a 10-3 victory over the Fort Qu'Appelle Aces, Dec. 15th. Richard Poiras scored six goals, Herb Strongeagle and Norman Goodwill, two each and Clifford Goodwill, one, unassisted. Clive Linklater did a remarkable performance as goal tender.

Oak Lake Day School Christmas Tree Party



THE OAK LAKE SCHOOL

The first Christmas tree party at the Oak Lake Indian day school, near Pipestone, Manitoba, was held Dec. 17. A lovely crib had been set under the tree, and the presents were distributed to the 18 pupils in attendance, after short addresses had been delivered by Mr. Jos. Doota and by Father Laviolette, O.M.I., missionary.

The sum of \$14 had been collected by the parents of the pupils for the Christmas gifts. Mr. Albert Giroux, of Montreal, is teaching at the Oak Lake day school since its opening October 1.

DIES IN GUN ACCIDENT

Harvey Beaulieu, 12, of the Sandy Bay Indian Reserve, was fatally wounded in a hunting accident on Dec. 30, during his Christmas holiday at home. The child was rushed to the Portage hospital but was dead on arrival. Harvey was the son of John and Agnes Beaulieu, and a pupil of Sandy Bay school.

'Santa With Brass Buttons' Is St. Nicholas To Indians

WINNIPEG FREE PRESS

One of Santa's helpers arrived in Winnipeg before Christmas by train to pick up his pack for annual Christmas delivery. He was wearing a uniform, too, but not the traditional red and white. It was a Canadian National railways sleeping car conductor's uniform.

Known as the "Santa Claus with brass buttons," Harry D. Samson has been spreading Christmas cheer on his Montreal to Winnipeg run for eight years.

He hands out bright Christmas boutonnieres to passengers and people he meets along the line. His pack is full of candies, fruit and little gifts for Indian children along the rail lines in northern Ontario.

It's a year-round hobby for him making the boutonnieres and other decorations from pine cones, boughs and ribbon as well as packing individual candy and fruit bags for the children.

The 61-year-old conductor does it because he is "fond of kiddies, and likes to send people away with a smile."

While Santa travels by reindeer-drawn sleigh Christmas Eve, his railroad helper will drop off packages to Indian children as the train makes its stops through northern Ontario.

Come By Dog Team

Some of the Indians travel miles by dog team to greet him at the station.

This year, 12-inch friendship totem poles that he has made, were included with their gifts.

Mr. Samson made his return run to Montreal just in time to get home for Christmas day—the first time in seven years. He has been a railroader 35 years.

The railway likes Mr. Samson's hand-made decorations so much that for the past two

years it has used his wreaths and table centers in dining cars from Newfoundland to Vancouver.

Materials for his decorations, primarily pine cones and branches, he collects during the summer. To show appreciation of his kindness, Indian children do much of his collecting, and even add partridges, fish, and moose meat in gifts for him.

When we settle down with a sigh of relief after the Yuletide rush, the railroad Santa Claus begins preparations for next Christmas!

Native Religion

(Continued from page 1)

the truth, as revealed in the Scriptures.

Sacrificial Offerings

One of the most striking manifestations of the native religious spirit is shown in the sacrifices that were offered to the Sun-god. These sacrifices were made with an elaborate ceremonial and the idea of communion with God through the sacrificial offering was evident.

The idea of offering sacrifices is based on the realization of man's dependency upon his creator and life-giver. Among the Blackfeet the idea of ritual and social sacrifice is at the very root of their native beliefs. All the essential elements of the sacrificial offering were present.

Education of Children

Father Lessard suggests that an attentive study of educational problems be made in reference to the native customs and traditions in order to find a practical way of adapting these customs to the modern way of life. The field of study is very large, and the practical consequences are worth every effort in missionary work, in order to facilitate the conversion of the natives.

The complete text of Fr. Lessard's conference is published in "La Valeur Regieuse Des Religions Paiennes," Union Missionnaire du Clergé, Quebec, 1950.

CHRISTMAS STORY TELEVISED



Twenty-five million persons were able to see the Christmas telecast of the fourth annual Joyful Hour, an hour-long drama telling the story of the Nativity, sponsored by Fr. Peyton's Family Rosary Crusade. The above scene shows Pat O'Brien and his family reciting the Rosary.

THE HOLY YEAR

THE 1950 Holy Year which has attracted over 3,000,000 pilgrims from all parts of the world, reached its climax Nov. 1 when His Holiness Pope Pius XII proclaimed the historic belief of the Assumption of the Blessed Virgin to be an article of faith. Eleven days later, he declared Blessed the foundress of the first native Canadian order, Venerable Marguerite Bourgeoys.

The happiness and joy which filled the Catholic world during the Holy Year was clouded with sorrow when a Canadian airliner, returning home from Rome, crashed in the French Alps with the loss of 58 lives, including 50 Canadian pilgrims, a Canadian crew of seven and an American passenger.

Natives From Afar Exchange Tokens

BRANTFORD, Ont. — A bond of friendship between two native minorities in widely-separated sections of the globe was presented to the Six Nations Indians on their reservation near here. The sacred and significant gift of "greenstone" came from the Maoris of New Zealand.

It was presented on behalf of Maori King Koroki by 12-year-old David Smith, son of a Six Nations' school teacher, who visited New Zealand for six months during the early part of this year.

In January 1950, the "boy ambassador" presented to the Maoris a set of "snow snakes", used in an ancient Iroquois game.

New Zealand Government red tape held up the departure of the greenstone for nearly nine months. Recently, it arrived at Ottawa in a diplomatic pouch and was forwarded here by special delivery into David's hands.

SIX FISHERMEN RESCUED

VANCOUVER, B.C. — An R.C.M.P. patrol boat rescued six Indian fishermen who were locked up in the ice-bound Dean channel, 300 miles North of Vancouver, on December 8, after a two-day battle with the elements. Silas King, Andy Siwallis, Stephen Siwallis, Joe Saunders, Peter Elliot and Sampson Mack were the rescued.



TRAPPING is one of the main sources of income for more than half of Canada's native population living North of the farm belt across the country.

Large beaver and muskrat preserves have been created for the exclusive use of the Indians. These fur preserves are managed under a controlled trapping and conservation plan; restocking of depleted areas with live beaver is continuing with the full cooperation of the natives. A marked improvement in living standards is noted among the families that participate in the controlled system of trapping, specially on the Sipahok fur project as well as on the Northern Ontario and Quebec fur preserves.

Cardston Newsletter

Native Sister Takes Vows: A native sister, Miss Flora Shade, now Sister Catherine Donald, pronounced her final vows with the Sisters of Providence in Midnapore, Alta. Miss Shade is the first Blood Indian girl from our reserve to enter religious life. Fr. Lafrance took the Misses Celina Brewer, Mildred Many Fingers, Rachel Brewer and Bernadette MacDonald to witness the ceremony.

Retreat: Fr. O. Meunier, O.M.I., of Maillardville, B.C., preached the retreat to our school pupils and to the adults of the mission, as well as at Standoff. An impressive ceremony, the blessing of a statue of Our Lady of the Cape, was held during the retreat; we remember that Our Lady appeared to an Indian, Juan Diego, at Guadalupe, Mexico, many hundred years ago to show her love for our Indian people.

Staff: We greet Sister Delia Bourque, who came from Ile-a-la-Crosse, Sask., to join our staff as junior girls' supervisor. On Nov. 16, Bro. Morin left us for another post; we thank him for his devoted service to our boys during the past year. Fr. Martin Mi-

chaud, O.M.I., took over the senior boys' supervision.

Fr. Principal Honoured: Feast day greetings were extended to our Principal on Nov. 25th by the school staff and pupils. The next day a special Mass, at which the liturgical texts were sung in English by the school choir, was offered. On the Monday a picnic was organized for all the pupils.

Visitors: On Dec. 6th, Colonel Neary, Supt. of Indian Education, Mr. Gooderham, Regional Director for Alberta and Mr. Ragan inspected our school; a new work shop, adjoining the gym, is nearing completion; it will be used for manual and vocational training.

DEATH

Mr. Frank Scout passed away Dec. 9; he leaves to mourn him his wife and seven children. R.I.P.

In JANUARY, pray for these intentions:

1—Reunion of all in the true Church of Christ.

2—Increase of missionaries in Africa.

+ NEWS BRIEFS +

Indian Old-Timer

GRAND FALLS, Nfld. — Louis John, one of three remaining full-blooded Micmac Indians in Newfoundland, has just celebrated his 82nd birthday and golden wedding anniversary. Native of Ottawa, he came here with his family many years ago.

Held on Murder Charge

Johan Olaf Sjogren, 70, was committed for trial at Lac-du-Bonnet, Man., on a charge of murder; the victim was Charles Moneyas, 27, a native of the Hole River reservation; the crime was committed Nov. 14.

3 Weddings at Sandy Bay

During the month of December Father J. Lambert, O.M.I., performed the marriage rites for Esther Runearth (Griswold I. R.) and Gilbert Roulette, Christine Beaulieu and Archie McIvor, Flora Beaulieu and Robert Levasseur.

Died at Sea

Three native fishermen were believed drowned when their boat foundered in heavy seas near Alert Bay, B.C., in December.

New Deal Studied

The B.C. Parks Planning Commission surveyed the Capilano Reserve, North Vancouver, recently, with the view of giving the Squamish Band an added income.

After testing 25-year-old Dorothy Beauvais, of Ste. Marguerite, P.Q., and an Ontario lass named Miss Big Canoe for the role of Clark Gable's Indian amour in his next epic, Metro-Goldwyn-Mayer signed up a Mexican senorita for the spot. Dorothy's photo recently flooded the States as the typical North American Indian girl.

The Question Box

Is It a Sin to Dance During Lent?

The kind of dances which lead to sin are forbidden at all times. A little dance held at home, by way of entertainment in the family, can be perfectly harmless and may be held at any time.

When Does the Obligation to Make Our Easter Duties Begin?

It begins on the first Sunday of Lent (February 11); it ends on Trinity Sunday (May 20). The earlier you fulfill this obligation the better it is. Do not wait until next Christmas as many do, alas!

Medicine—To prove to the Navajo Indians the superiority of modern medical methods over the ancient ceremonies conducted by their own medical men, the Office of Indian Affairs sent a group of specialists on a visit to the tribe. On their return these specialists reported to Washington that the ancient ceremonials used by these tribal doctors had proved fully as effective in curing many diseases as had the latest methods known to medical science.

—Henry C. Nicholas.